

THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



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THE SEA-PORCUPINE.

Nearly every boy and girl has seen a porcupine—that creature which, when disturbed, rolls itself up in a ball and presents to its assailant nothing but long, hard and sharp quills, which very few animals have any inclination to tackle. This is the defense which nature has given it, and a very admirable one it is.

There is scarcely a creature that cannot defend itself in some way. The dog uses its teeth, the cat her claws, the bull its horns, the horse its legs, and the porcupine its quills. Men are not content with the means of defense nature has given to them in their hands, arms and legs; but they manufacture weapons to help them take care of themselves and to attack their foes; such as bows and arrows, guns, swords, spears, axes, and a host of other things which are used in war and in the chase of wild animals.

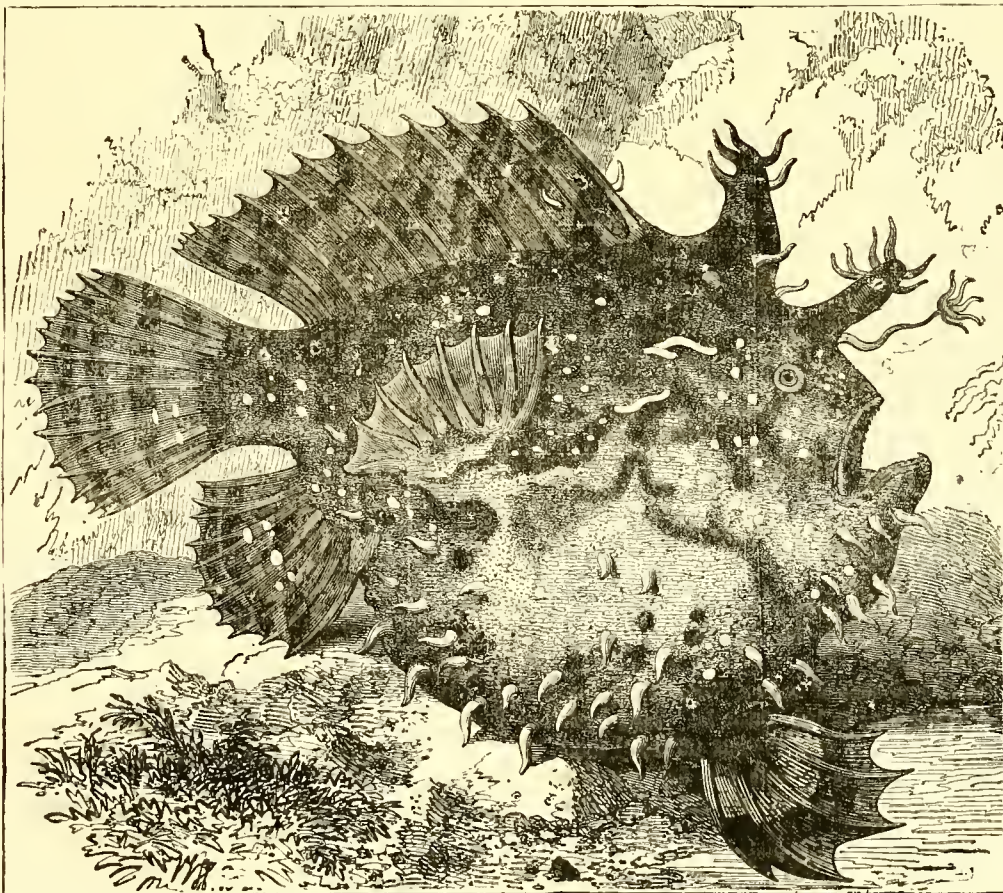
Here are two very simple little verses about our engraving:

See here a fish! with such a facet
A long nose sticking out;
An open mouth, just like a clown
Or foolish country lout.

They call it a sea-porcupine.
To eat it no one likes.
I should not care to dine upon
This queer ball stuck with spikes.

We need not tell you why the name of sea-porcupine has

been given to this fish. Look at the picture, and every one of you will be able to give the reason in a moment. We find there are a great many animals in the ocean that correspond either in appearance or habits with our domestic and other animals that live upon the land, and because of these resemblances, many sea animals have names given them to correspond with those of the land animals which they resemble; hence



we have the sea-porcupine, sea-hedgehog, sea-lion, sea-horse, sea-cow, etc. Of course these are local names for these animals, and they are not generally known by them. They also have scientific names by which they are also known, many of which are not quite so easily remembered or pronounced, but which are none the less necessary, as it is only by these scientific names that they can be known by scientific men in

all parts of the world. It is quite a mistake to suppose that these scientific names are given for the purpose of concealing any general information relating to them from the public: the object is in reality to facilitate the acquisition of knowledge in relation to them in the various departments of science. Scientific words are in reality the tools of thought used by men to describe the results of their investigations.

THE CAPTURE OF A SLAVER.

BY JOHN HOWARD.

(Concluded.)

"RELOAD the gun!" was the next order from the quarter-deck, and accordingly the gun was reloaded.

"Are you ready, forward?"

"All ready, sir," was again repeated.

"Give that gun a little more elevation!" shouted the officer: and it was accordingly elevated.

"Fire!" again sang out the captain.

Bang went the gun, and away flew the shot between her fore and fore-top-mast stays, without doing any damage to her rigging.

The brig had disregarded all of the gentle hints that are used by the ships of all nations, which fully convinced us that she was contraband; and accordingly we determined to make her a prize.

Such being the case, Smith was instructed to fire at her rigging, and so cripple her. At this order, he came forward to lay the gun for action, which required a little manoeuvring to bring it into position. The gun's crew again loaded her with a "humming bird;" and now let us take a look at the gunner laying the gun:

Smith, bending forward, with his eye along the tangent sight watching the brig's foremast, holding the trigger line in his right hand, with the gun's crew standing in position, orders: "To the hand spike, men! A little to the right—now to the left—down—a little to the left—well—that will do. Elevate—gently, boys, gently—so."

"Keep her steady!" orders the captain to the quartermaster.

"Steady it is, sir."

"All ready, Mr. Smith?"

"All ready, sir," answered Smith.

"Then fire."

Away flew the shot, and all eyes were strained to see the effects. There was a sound as if the shot had struck something hard, and so it proved.

"Hurrah!" shouted a chorus of voices, "that shot has hit her foremast. It has cut away her shrouds," sang out the sailors. "And see," said some one, "it has blistered some of her running gear;" for at that instant her fore-top-gallant-studding-sail tack unrove itself and caused the sail to flutter considerably.

The captain of the slaver was standing by the main shrouds watching the effect of our shot, and when he saw his rigging carried away by the last discharge, he held on with his left hand and shook his fist at us in a menacing manner, but gave no signs of surrendering. He was indeed true grit. He had everything to win by putting a bold face on the matter, but if he was captured he lost all.

As we drew abreast of the brig the order was given to load the starboard waist gun to fire at her mainmast. Great care was taken in sighting the gun.

"Can you bring down that flag?" asked the captain.

"I will try, sir," replied the gunner.

To do this without injuring her mast required a great deal of skill. It is a very difficult matter to hit a given mark when both the object to be hit and the man who is to execute the order are in motion, rolling and pitching in a rough sea; and yet sailors become very expert at gunnery at sea.

When the gun was loaded and sighted all was expectancy to see a friendly flag brought down by one of our shots. It was quite legal, however, as the brig was a contraband, and sailing under the American flag as a subterfuge to protect her from capture. To comply strictly with the law it is the duty of the captors to turn over the prize crew to the nation under whose emblem she is taken.

All being ready the order to fire was given. Every eye was strained to see the effect the shot produced. It was one of the prettiest and neatest shots I have ever witnessed, for it took the peak halyards and down came the gaff, and with it the ensign. The man who was steering the brig left the helm and away he ran, thinking perhaps, it was getting too hot for him. Another, most likely more interested, ran aft, unbent the ensign and made it fast to the main boom topping lift, while another or the same one who had dropped the helm, took hold of it to keep her on her course.

Our last shot had completely demoralized the crew of the brig. She came luffing into the wind hand over fist right across our bows. Looking to ascertain the cause, it was evident that some of the crew forward had let go the fore topsail halyards, for the fore topsail was being lowered.

Our boats, being all in readiness, were called away under the charge of the first and second lieutenants to board the brig. Their crews went tumbling over the ship's side with alacrity. The officers, getting their orders, followed. "Shove off," and "down oars" were orders that followed in quick succession. Away flew the boats propelled by the stout arms of their crews. All hands were watching to see the result. When alongside the brig she was boarded by the officers, (the crew keeping in the boats, except in the case of resistance,) who walked aft and interviewed the captain; which resulted in the order being given for some of the boats' crews to come on board and take possession. This being done, the ensign of England was hoisted over that of America, which plainly told us she was a lawful prize. On ascertaining this fact, three rousing cheers were given to signalize the event.

The crew of the slaver after collecting up their clothes, were transferred to us, being searched to see that they did not conceal anything of value about them either in money or papers. This being done, they were distributed among the messes of the crew on the lower deck.

Sails were set and trimmed on board the prize, and on setting the main trysail the effects of our last shot could be plainly seen. It was riddled as if an army of rats had been gnawing at it.

We lay by each other during the night, and in the morning a prize crew was told off to navigate the brig, with orders to head for Sierra Leone on the west coast of Africa, to be condemned by a mixed commission who attend to such matters.

We victualled her for forty-two days, for the prize crew had no right to touch any of the provisions found on board. She contained five hundred and fifty-four slaves, male and female, old and young, who were crowded below on her deck, packed in each other's laps, like so many herrings in a box, while the stench was suffocating. And these poor creatures, if we had not overhauled the brig, would have been taken to Key West and shipped to Cuba for the Spanish market.

The prize proceeded on her way to her destination, when, after a trial by the commission, she was condemned. Her slaves were cared for by the government till they could be disposed of, some entering the colored regiments, stationed at Sierra Leone and the British possessions in the West Indies.

The *Falcon* continued her passage to the Island of Ascension, but on account of head winds made slow progress. We were seven days longer in making the island than we expected to be.

On the Sunday following the capture I had served out the last ration of meat to the crew. In the gray of the morning a large ship was discovered away down to leeward. We could only see her royals from the masthead, steering for the island. She was too far off to signal. About noon we put about on the other tack, and it is evident she did the same, for before night she was coming down upon us on the opposite tack. She proved to be H. M. S. *Emerald*, of fifty guns, and when our signal, "Out of provisions!" was hoisted, all was commotion on board of her.

As soon as we got aboard of each other, each ship was hove to, and the *Emerald* had her pinnace over the side. Therees of beef and pork and other provisions were lowered into her and sent to our ship. Had it not been for this God-send we would have fared very poorly for the next five days before we reached the island, where there is a depot of supplies kept for the British men-of-war.

After coaling and provisioning ship, we started for Sierra Leone. Arriving there, our prize crew were taken on board, while the crew of the slaver slipped over our bows into boats that had put out from shore, and thus made good their escape; and, although this is not the proper way to deal with them, the authorities thought they had been sufficiently punished in losing all their effects.

The crew of the *Flight*, of Boston, or, as she was discovered to be, the *Fairy*, of New York, had but recently escaped capture by the U. S. flagship *Constellation*, when she seized the *Florence Nightingale*, which lay in Congo river, with some eight hundred slaves on board, the particulars of which I may give to my juvenile friends hereafter.

ANECDOTE OF DEAN SWIFT.

SWIFT, tarrying at a tavern while on a journey, desired his servant John, who was fully as eccentric as his master, to bring him his boots. John brought the boots, discolored and grimed, just as they had been taken off the night before.

"Look ye, man, why have you not cleaned and polished my boots?" cried the dean.

"What's the use of cleaning and polishing such things?" replied John, doggedly. "They'd soon be dirty again."

"Very true," said the dean; and without further demur he pulled on the boots, very soon after which he went down to the landlady, and told her on no account to give his servant any breakfast, and then ordered the horses to be saddled and brought out.

"Mercy!" cried John, when he found his master ready for setting forth, "I haven't had my breakfast yet!"

"Oh," replied the facetious divine, "I can't see the use of your breakfasting; you would soon be hungry again."

John, finding his sophistry thus turned back upon himself submitted to the loss of his breakfast as stoically as his master had submitted to the dirty boots.

They mounted and rode on, the dean in advance, reading his prayer-book, and the man behind at a respectful distance.

By and by they were met by a gentleman, who, after eyeing the dean very closely, accosted the servant with:

"Hark ye, man,—you and your master seem to be an uncommonly sober pair; may I ask who you are, and where you are going?"

"We are as near saints as we can be," replied John, with melancholy soberness, "and are going to heaven, I hope. My master's praying and *I'm doing the fasting.*"

SONOROUS SAND.

A GENTLEMAN of Honolulu sent some strange sand, taken from a bank on Kanai, one of the Sandwich Islands, to the Academy of Sciences in San Francisco. In his letter he thus describes its peculiarity: "The bank which is composed of this sand commences at a perpendicular bluff at the southwest end of the island, and extends one and a half miles almost due south, parallel with the beach, which is about 100 yards distant from the base of the sand bank. This sand drift is about sixty feet high, and at the extreme south end the angle preserves it as steep as the nature of the sand will permit. The bank is constantly extending to the south. It is said by the natives that at the bluff and along the middle of the bank the sand is not sonorous. But at the extreme south end and for half a mile north if you slap two handfuls together there is a sound produced like the low hooting of an owl—more or less sharp—according as the motion is quick or slow. Sit down upon the sand and give one hand a quick circular motion, and the sound is like the bass of a melodeon. Kneel upon the steep incline, extend the two hands and clasp as much sand as possible, slide rapidly down, carrying all the sand you can, the sound accumulates as you descend until like distant thunder. In this experiment the sound was sufficient to frighten our horses, fastened a short distance from the base of the drift. But the greatest sound we produced was by having one native lie upon his belly, and another take him by his feet and drag him rapidly down the incline, carrying as much sand as possible with them. With this experiment the sound was terrific, and could have been heard many hundred yards distant. With all the experiments that were made, it seemed that the sound was in proportion to the amount of sand put in motion with a proportionate velocity. Another consideration seems requisite—that is its perfect dryness. The dry sand would sound on the surface, where six inches beneath it was wet; but if any of the wet sand became mingled with the dry, its property of sounding ceased at once. The sand appears to the eye like ordinary beach sand, but ordinary beach sand will not produce the sounds. It has been said that it lost its sonorous properties when taken away from the bank. But I can discover no diminishing of its sonorous qualities, even with the bottle uncorked, and we have had rain frequently, and an atmosphere more than ordinarily moist for this time of year. Perhaps if exposed to a very damp atmosphere it might absorb moisture enough to prevent its sounding."

INDUSTRIOUS APES.—In Ceylon large apes are regularly employed to pull cocoa-nuts. These animals are imported from Acheen in batches, and are marched around the plantations by their owners, who let them out on hire. A line is first attached to each of these peculiar laborers, and he is then sent up a tree, where he is said to select suitable fruit with great discrimination and to twist the nut round and round till it falls to the ground. Each successive fall of a nut is hailed by the hairy worker above with a jump and a chuckle of satisfaction.

Old America.

BY G. M. O.

THE MOUND BUILDERS.

(Continued.)

THE mummies were wrapped in a coarse kind of linen cloth, similar in texture to cotton bagging. A second envelope was a kind of network of coarse threads, formed in very loose meshes. The outer or third covering was like the first, or sometimes of leather sewed together. There was a small vessel found in the State of Ohio made of the same material as that of which the mortars now in use among apothecaries are manufactured. It holds about three quarts, and has a groove around it near the middle, with two ears to insert a chain, so as to suspend it over a fire, and was probably a crucible for melting metals. The chain handle shows the ingenuity of its construction, by its being placed near the middle for the convenience of the refiner when pouring out his copper, iron or silver.

When removing the earth which composed a mound, to open the way for a new street in Marietta, in the year 1819, several curious articles were found. They had been buried with the body of the person to whose memory the mound was erected. On the forehead of the skeleton were three large circular ornaments composed of copper overlaid with a plate of silver. The fronts, or show sides, were slightly convex, with a deep depression in the centre. They measured two inches and a quarter across the face of each. On the reverse side, opposite the depressed portion is a copper rivet, around which are two separate plates. By these plates they were fastened to a leather belt, evidently a sword belt. The pieces of leather seemed to have been preserved by the salts of copper, the plates being nearly reduced to an oxide or rust. The silver was quite black but not much corroded, as, on being rubbed, it became bright and clear. Around one of the rivets was a small quantity of hemp or flax in a tolerable state of preservation. Near the side of the skeleton was found a silver plate, which appeared to have been a sword scabbard. This piece of silver was six inches long and two inches broad, with two longitudinal ridges corresponding with the edges or ridges of the sword once sheathed by it. Several holes were in the plate, evidently to rivet it to the scabbard. Two or three broken pieces of a copper tube were also found filled with iron rust. These pieces from their appearance composed the lower end of the scabbard near the point of the sword. The sword itself was not discovered, but a streak of rust its whole length. Near the feet was found a piece of copper, a piece of ochre or paint, and a piece of iron ore, which had been partially vitrified. This bit of ore was nearly pure iron. From the appearance of the earth surrounding the body and the pieces of charcoal, it would appear that the funeral obsequies had been celebrated by fire (Report American Antiquarian Society, p. 168-172, 1820).

At Circleville the handle of a small sword or large knife was found. This handle was made of an elk's horn. Around the end where the blade had been inserted was a ferrule of silver, in good preservation. Though the handle showed the hole where the blade had been inserted, no iron was found, but an oxide remained of similar shape and size. At the same place, lying on a mirror of isinglass, a plate of iron was found, of course oxidized. Before being broken it resembled a plate of

cast iron. Dr. Hildreth, of Marietta, has in his possession among many relics found in the mounds of that vicinity some pieces of copper which evidently at one time formed the front part of a helmet.

Mr. Atwater (Report A. A. Society 1820) says, besides the various stone instruments, "There have been found very well manufactured swords and knives of iron, and possibly steel." Gold ornaments are said to be found in several of the mounds. Silver, very well plated on copper, has been found in several tumuli besides those at Circleville and Marietta. "Weapons of brass have been found in many parts of America and in the Canadas, with curiously sculptured stones, all of which go to prove that this country was once peopled with civilized industrious nations." (Priest's Am. Ant. p. 224). Pages might be written describing the many curious and interesting relics unearthed from time to time, all proving the assertion of Mr. Priest, and creating a deeper interest in the mystery that shrouds the intelligent and industrious mound building people who dwelt in our valleys long years ago.

The narratives of the early discoverers and travelers in America are so meagre and indefinite, that many modern writers consider their few assertions as exaggerations. This has been done without just foundation. Such assertions are easily made, and have been made by writers who have failed to examine the various testimonies given by authors who traveled through or settled in our country three or four centuries ago.

At the time the Spaniards discovered that part of the United States now known as Florida, Louisiana, Mississippi, Alabama and Georgia there were certain nations inhabiting those States greatly advanced in the arts of civilization; far beyond any of the adjoining tribes. It is true they were in almost a ruined state, from wars and other calamities. When De Soto marched through the country occupied by the Cherokees and Chickasaws he found part of the land desolated by pestilence. The Nat-chiez and other nations were living under certain and fixed forms of government, and although they procured a part of their substance by hunting and fishing, the agricultural arts were in much greater perfection and more extensively pursued. They did not change their residence as other tribes, consequently their houses and furniture were more convenient, comfortable and various in their uses. The historian of De Soto's expedition, (Portuguese Gentleman p. 46) says the houses of the natives were like the farm houses in Spain, and collected together into large towns. In other places he speaks of large dwellings with out houses, bake houses, granaries, etc. The nation consisted of numerous villages, each of which was governed by a chief called a "sun." These admitted their inferiority to one great chief, styled the "great sun." The "great sun" had several officers acting under him: two were chiefs, two masters of ceremonies for their temple rites, two officers who presided at councils, four who directed the festivals, and others who directed the public works. They believed mankind to be immortal, that after death their souls went to reside in another world, where they were rewarded or punished according to their conduct in the present life. They recognized a Supreme and all ruling Being, who governs the universe and was called the "Great Spirit." They also believed in an evil spirit, who was inferior in power to the good spirit, (Du Pratz' Hist. La. 11. 173-208). The "great sun," who was considered a brother to the sun, honored the appearance of his elder brother every morning as he rose above the horizon; and to its honor a perpetual fire was maintained in their temples. The "great sun" being chief priest as well as ruler of the nation, appointed from the order of

priests a certain number as guardians of the sacred fire. Charlevoix (Hist. of Canada, 319) says that the first fruits of every thing they gathered were brought to the temple, and no land was sown until the seed had been presented there. The same author says, "We have abundant evidence that a perpetual fire was maintained by various other nations inhabiting the southern United States." According to Du Pratz, the historical tradition of the Nat-chez was, that before they came into the land they were then living in, they lived in a land nearly south-west towards Mexico, but by defeat in repeated battles, they had finally been driven eastward across the great river (Mississippi). So numerous was the nation that they occupied the land from the Gulf of Mexico on the south to the Ohio on the north having over five hundred "suns" or princes to rule over the nation. Their traditions relate that their ancient enemies "lived in a great number of large and small villages which were built of stone, in which were houses large enough to lodge a whole village; their temples were built with great labor and art, and they made beautiful works of all kind of materials." Like the Aztecs they had a tradition that the country had been once inhabited by white people who had the use of iron tools, (Mr. Atwater Rep. Am. Ant. Soc., 273). The Nat-chez were exterminated in 1730 by the French whom they had treated with great kindness. The few who escaped death were sent to Santo Domingo and sold as slaves. Though oral tradition may be of little authority, still there are facts handed down from one generation to another that we must admit were originally true, and cannot be gainsayed. Having no means of fixing dates or for correcting their chronology or separating events blended and interwoven together, events separated by intervals of perhaps centuries, it is impossible for us to arrive at any conclusion or assume to fix the time when the Nat-chez first occupied Louisiana or when the white people dwelt in the land.

(To be Continued.)

THE RAPACIOUS COOPER.

IN the story of Napoleon's life we are told that shortly after he became King of Rome the Emperor planned the erection of a large palace for himself on the banks of the Seine, nearly opposite the bridge of Jena.

The Government set about securing the necessary ground and had finally succeeded in purchasing all but one small bit of land upon which stood the hut and workshop of a poor cooper. This piece of property the commissioners estimated to be worth, at the very highest, \$200; but the owner, mulish and grasping, having ascertained that the possession of his hut was absolutely essential to the proposed plan, demanded \$2,000. The exorbitant demand was reported to the emperor.

"It is exorbitant, indeed," he replied. "But the poor man is not to be turned out from his old home. Give it to him."

The old man finding his demands so promptly acceded to, immediately declared, that, upon further reflection, he could not afford to sell for less than six thousand dollars. All expostulations were in vain. The architect was at a stand-still. He was afraid to annoy the Emperor again with the matter, and yet he could not proceed with his plans. Napoleon was finally informed of the state of affairs.

"This fellow trifles with us," he said; "but there is no help for it. We must pay the money."

The cooper, now grown utterly rapacious, increased his demand to ten thousand dollars. The emperor, when informed of it, said indignantly:

"The man is a wretch. I will not purchase his hovel. It shall remain where it is a monument of my respect for the laws."

The plans were changed, and the work was in progress, when Napoleon was overthrown. The unfortunate cooper when he found the golden opportunity gone from him, bitterly lamented his folly, and his sad repining soon wore his life away.

TEN MINUTES TO LIVE.

ON board an English steamer, a little ragged boy, aged nine years, was discovered the fourth day out from Liverpool to New York and carried before the first mate whose duty it was to deal with such cases.

When questioned as to his object of being stowed away and who brought him on board, the boy, who had a beautiful sunny face and eyes that looked like the very mirror of truth, replied that his stepfather did it because he could not afford to keep him nor pay his passage to Halifax, where he had an aunt who was well off, and to whose house he was going.

The mate did not believe the story, in spite of the winning face and truthful accents of the boy. He had seen too much of stowaways to be easily deceived by them he said, and it was his firm conviction the boy had been brought on board and provided with food by the sailors. The little fellow was very roughly handled in consequence.

Day by day he was questioned and re-questioned, but always with the same result. He did not know a sailor on board and his father alone had secreted him and given him food which he ate.

At last the mate wearied by the boy's persistence in the same story, and perhaps a little anxious to inculpate the sailors, seized and dragged him on the fore-deck, told him unless he told the truth in ten minutes from that time, he would hang from the yard arm.

He then made him sit down under it on the deck. All around him were the passengers and sailors of the middy watch, and in front of him stood the inexorable mate with his chronometer in his hand and the officer of the ship by his side.

It was the finest sight, said our informant, that I ever beheld, to see the pale proud, sorrowful face of that noble boy, his head erect, his beautiful eyes bright through the tears that surfaced them. When eight minutes had fled the mate told him he had but two minutes to live, and advised him to speak the truth and save his life; but he replied with the utmost simplicity and sincerity, by asking if he might pray.

The mate said nothing but nodded his head and turned pale as a ghost and shook with trembling like a reed shaken by the wind. And then all eyes turned on him, the brave and noble little fellow—the poor boy whom society owned not, and whose step-father could not care for him—there he knelt with clasped hands and eyes turned up to heaven, while he repeated audibly the Lord's prayer, and prayed for the Lord Jesus to take him to heaven.

Our informant adds that there then occurred a scene as of pentecost. Sobs broke from strong, hard hearts, as the mate sprang forward to the boy and clasped him, and blessed him, and told him how sincerely he believed his story, and how glad he was that he had been brave enough to face death and be willing to sacrifice his life for the truth of his word.

WHEN a man talks of himself he is more apt to be fluent than agreeable.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SATURDAY, OCTOBER 16, 1875.

EDITORIAL THOUGHTS.

SCHOLARS are just now having considerable to say upon the subject of teaching or not teaching the Bible in the public schools of the country. There are many Protestants who contend that it should be used as a school book; that the morality of the Bible is that upon which the laws, the public sentiments and the morality of the nation should be based, and, therefore, every child should be taught its grand truths. To this the Catholics object. He does not want his children taught from the Protestant Bible; if they must be taught from that book at all, he wants his version of it used. The juveniles should know that King James' translation of the Bible is that which the Latter-day Saints use, and it is in use among all the English-speaking Protestant sects; but the Catholics reject it. They have a translation of their own which they accept as correct. Now the Latter-day Saints would probably not object to either the Protestant or Catholic version of the Bible being used in schools. Each translation is probably more correct upon some points than the other; but we know that neither of them has been translated by revelation; they are the works of uninspired men, and the Lord has revealed to us that many of the plain and precious parts of His word, which were originally in those records we now call the Bible, have been suppressed by wicked men. They have been taken out of both the Catholic and the Protestant Bibles. But we can use the Bible as it is, and by the Spirit of God and by the aid of the revelations which he has given in our day, we can be profited by its perusal. The reason for the Latter-day Saints using King James' and not the Catholic translation is that the great bulk of the people were Protestants when they heard the gospel. That was the book they were familiar with and which was in universal use among the nations where the gospel had been preached. That translation has been published by millions and been widely circulated, while the Catholic version is but rarely seen. These are the reasons, therefore, why we, as a people, have always used the Protestant Bible.

Besides the Catholics, there are also the infidels who object to the Bible being taught in schools. They do not believe that any book, Protestant or Catholic, contains God's words. They do not believe in Him, and think it great folly to teach children, or any one else, the Bible. They ridicule its teachings, despise much of its morality and condemn a great portion of it as a mass of fables. They unite with the Catholics, then, in trying to banish the Bible from the public schools.

This question is becoming one of great interest, and is likely yet to create great strife. Blood may yet be shed in this free land over this and kindred subjects. The elements are combining in such a manner as to lead to strong animosity and wide-spread divisions. There is no strife so bitter and so full of

hateful features as a religious strife; and, in addition to the many other causes of contention, the nation is threatened with this. Happily for the Latter-day Saints there is no necessity for them to be dragged into this quarrel. The most of our schools are not supported by general taxation. They are subscription schools, and the teacher is at liberty to impart lessons from the Bible, the Book of Mormon and the book of Doctrine and Covenants. May they have this liberty for ever! We fled to the Rocky Mountains to preserve ourselves, our Church organization and our religion. Destruction threatened us among the sects of Babylon. Our flight and all our other efforts would be vain, if now we were to throw open our schools to infidelity and exclude from our classes the words which we know to be of God. For the preservation and correct teaching of that word to our children in our schools we should spare no efforts.

We have schools of many denominations among us now. There are Catholics, Episcopalians, Presbyterians, Methodists, Baptists and probably other sects. Where they establish schools, their aim is to lead their pupils to accept their doctrines and to adopt their faith. Shall the Latter-day Saints, upon their own chosen ground, in the home which God has given them and which he has enabled them to establish and maintain, be less zealous than they? Shall they suffer their children to be taught a faith alien to their own and which they know to be false? This would be worse than folly. We have the truth, let us teach it. We have God's word in the Bible, in the Book of Mormon, in the Book of Doctrine and Covenants, let us not suffer our children to grow up in ignorance of it. These books should be taught in every school, day and Sunday, which Latter-day Saints teach or to which they send their children. God forbid that we should neglect this great duty! No false ideas of liberality should be allowed to prevail upon this subject. It is not true liberality to fail to teach our children truth, or to suffer others to teach them error. Satan is ready to step into every door we leave open. He is ready enough to teach all who will listen to him, to implant doubts and unbelief, to spread darkness and error. The Lord will hold the Latter-day Saints accountable for the correct training of the children He has given them. If through their neglect they are led astray, they cannot escape condemnation.

OUR patrons will please bear in mind that they must renew their subscriptions before they expire hereafter, if they wish to secure complete files or a continuance of the paper without interruption, as, after the close of the present volume, which will be very soon now, as we purpose crowding the paper out very fast until we catch up to date, we will issue only sufficient of each number to fill the orders that we may have in at the time the number is issued. Those whose subscriptions expire with the volume will oblige us by renewing them immediately, that, as far as possible, our new lists may be in before the first number of Volume Eleven is issued.

To meet the increasing taste for music among our young friends, and make the INSTRUCTOR better adapted for use in Sunday Schools, we have concluded to publish a song with music in every number of our next volume. The taste for music should be more extensively cultivated in our community than it is, and we expect it will be; therefore, we have no fear that our readers will consider the introduction of more music into our pages as an unpleasant innovation, but feel assured that they will hail it as an attractive and welcome feature.

There is a prospect of our being able to furnish the readers of the INSTRUCTOR with a greater variety of original reading matter in the future, as a number of our most experienced writers are now under promise to supply us with articles.

Our Museum.

BY BETH.

THE SWAN.

THE tame or mute Swan is so called from its silent habits. This elegant and graceful bird has long been partially domesticated, and enjoys protection to a great extent, heavy penalties being proclaimed against anyone who kills a Swan. The mother is very watchful over her nest and young; and, in company with her mate assaults any intruder on the premises. During the first period of their life the young Swans mount on their mother's back and are thus carried from one place to another. If in the water, the Swan is able to sink herself so low that the young can scramble upon her back out of the water; and if on land, she helps them up by means of one leg. The movements of the Swan upon ornamental waters, in the parks of leading cities, and in the ponds prepared for them in zoological collections are a source of endless enjoyment to visitors. There is a dignity of motion as they glide along without a ripple in the water, the head erect, the neck finely arched,



and a certain resemblance to what we would call "coquetishness," for want of a better name, as though the beautiful creature challenged admiration. Not even is this habit of the bird departed from when it is the subject of attack; it will sail away in the most majestic manner. If anything disturbs its equanimity it is the "feeding time," which is very frequent in places of public resort to which children have access. The swans are among the favorites with the little folks, who, before they leave the nursery, take good care to be amply provided with sundry slices of bread, cakes and other delicacies for these pets. The lower animals can be educated to a certain extent. Thus the swans soon learn to know their benefactors if they will feed them periodically; and as these birds are thoroughly protected from injury by the watchful vigilance of their keepers, they become so full of confidence that they will take food from the hand of a child.

THE QUAIL.

THE Virginia Quail is found in many parts of North America, and is generally called the Partridge, greatly to the confusion of young ornithologists. On account of its peculiar cry it is also called "Bob White," its clear call-note bearing considerable resemblance to those words.

The Virginia Quail generally keeps itself to the open ground, preferring those spots where grain is plentiful: sometimes, however, it shelters itself among the trees or brushwood, but even then seems to pass but little of its time in such retreats. During the winter it gains courage by hunger, approaching human habitations in search of food, and boldly fighting with the poultry for the grain thrown to them.

Oftentimes the eggs are placed under the domestic hen, and in that case the young birds are very tame, provided that the foster-mother is of a quiet, stay-at-home temper, and not given to roaming.



Wilson informs us that two young Quails which had been hatched by a hen attached themselves to the cows, accompanying them regularly to the field, standing by them when they were milked, retiring with them in the evening, and roosting in the stable. These interesting little birds unfortunately disappeared in the spring.

The "Mountain Quail" has been introduced with considerable success in these valleys. The habits of the Quails are favorable to their preservation: the hen bird is remarkably careful of her young brood, and the young ones have a large share of instructive prudence under circumstances of danger. On the approach of an enemy, the mother gives a note of alarm, when the little fledgelings scatter themselves in every direction, and conceal themselves by crouching beneath the brush or grass; the hen remains concealed, not giving utterance to any cry of alarm that would attract the notice of her adversary. When she knows by careful observation of her surroundings that danger is past, she gives notice to the little ones, who are carefully waiting for the call of the mother.

THE PARTRIDGE.

THIS bird, so dear to sport-men, is found spread over the greater part of Europe; always being found most plentifully near cultivated ground. It feeds upon various substances, such as grain and seeds in the autumn, and green leaves and insects in the spring and early summer. In all probability, this bird, although it may do some damage to the wheat fields, may still be very useful to the farmer, by its unceasing war upon the smaller "vermin" that devastate the fields and injure the crops.

Our American Partridge differs from the European variety slightly; they are distinguished from the grouse by the naked feet and nostrils. The Virginia quail (*or'yx virginianus*) is frequently known, as before stated, as the "Partridge," in the same way that we call the sharp-tailed grouse the "prairie chicken." There is one thing in which the Partridges of both continents resemble each other exceedingly: they are objects of great interest to the sportsman. In Europe at certain seasons of the year, particularly in English society of the wealthy, the presence of this bird as "game" is indispensable at a fashionable dinner.



is indispensable at a fashionable dinner.

A SYRIAN convert to Christianity was urged by his employer to work on Sunday, but he declined. "But," said the master, "does not your Bible say that if a man has an ox or an ass that falls into a pit on the Sabbath day he may pull him out?" "Yes," answered Hayop, but if the ass has a habit of falling into the same pit every Sabbath, then the man should either fill up the pit or sell that ass."

Stories About Utah.

BY J. L. BARFOOT.

THERE is much curiosity manifested about our beautiful lake; questions are continually being asked respecting it, such as, "Where does the water that is continually discharging itself into the lake from the Jordan, Weber, Bear, and other affluents, water that must amount to millions of tons, go to?" "Is there any outlet to the lake under ground or otherwise?" Another frequent question is this: "Are there any fish in the lake, or any other forms of life?" Some ask "How is it so salt?" "Where does the salt come from?" and many other questions are asked, some of which it is proposed to answer that our young readers may be informed on these subjects and led to become observers of phenomena respecting the Great Salt Lake.

Until 1849-50, no correct survey of the lake was made; then Captain Howard Stansbury of the Topographical Engineers, U. S., with a staff of competent assistants thoroughly explored this valley, including the lake and its tributaries. In this work one of our leading brethren performed an important duty in making triangulations, that is measuring scientifically, a portion of the Great Salt Lake and its surroundings. One of the islands—Carrington Island—is named in honor of that gentleman who is now one of the Twelve Apostles of our Church—Albert Carrington.

Among other discoveries, it was made certain that there is no outlet to the lake; that the saline (salt) properties are due to the constant influx of brine springs; that certain forms of insect life existed in the lake. Since then very little has been done in studying the further history of the lake.

However, much has been done recently; and that which has been done has been done more exactly than before, when much was guessed at, a thing that should not be done in relation to natural phenomena. One of the first steps recently taken in the right direction was by the suggestion of the chief of the Smithsonian Institute, Prof. Henry, aided by Dr. John R. Park, principal of our university; this was to erect a pillar in the lake to accurately determine the change of level.

This pillar is a small obelisk of granite, such as is used for the Temple in Salt Lake City; it was made under the direct order of Dr. Park, and was generously donated to the public by Messrs. Morris and Evans, of this city. Perhaps our young readers may like to know more about the uses of this pillar. Briefly, it is to determine what amount of rain falls in these valleys, for the lake is the lowest point in the Salt Lake basin and any water naturally runs into it.

Another thing that has been done scientifically, is to name the little fri-ky fellows that are among the inhabitants of the lake, little fellows that look very much like small shrimps. These are found to belong to a well known family that has the scientific name of *phyllo-pods*, in allusion to the branch-like limbs by which they move about in the water, and by which, in fact, they breathe. Nature, in her wonderful workings, is very frequently enabled to turn one organ to several uses in the animal economy. And the name by which these curious creatures are now known in scientific works is *artemia fertilis*. There are several other kinds of *artemia*, but this is that variety named *fertilis*.

The nature of other forms of life is now being made known by investigations conducted by distinguished naturalists. That which was known vaguely is now being proved and turned

to account in the interests of the public. Much of the insect life of the world begins in retired places by the side of waters and even in the water.

There is a form of *ephedra*, probably the *ephedra halophila* of Packard. This *ephedra* is a kind of fly that Captain Doris, who lives on the lake, has noticed and spoken about long ago. Besides this there are many other insignificant life-forms, that are a part of this grand creation of which we are a part, and in which those tiny creatures perform their part as well as we do ours.

THE ART OF PRINTING.

BY ROLLO.

(Continued.)

HOW TYPES ARE MADE.

FIRST we will visit the punch-cutter, a man of exquisite touch and merring eye, sitting amid keen and delicate tools and accurate gauges. His business is to cut letters on pieces of steel, similar to a common punch. Every letter before it is cast has to be engraved upon the end of a bar of steel called the punch. The punch-cutter first cuts A, then B, and so on until the whole alphabet is complete, all the letters being exactly alike in height, breadth, appearance, etc. A smoke proof of the dies is then taken, and if approved of they are placed separately in a stamping machine and an oblong piece of copper is set under it, a heavy weight is brought to bear upon it, and a perfect impression of the die is left deep in the copper. This piece of copper is called the matrix. The matrices are then given to other workmen, who file, scrape, and grind them exactly the same size. The slightest difference cannot be allowed, or else the types cannot range accurately and be of uniform light, and they will have a zigzag appearance, which is noticed in badly made type.

Types were at first cast in hand-moulds, but they have long since been superseded by type casting machines. These machines are very tiny in appearance, but small as they are they can throw out more type in a day than a person would be likely to count in a month, even if he could call off 100 per minute and occupy ten hours a day. The machines were invented by Mr. David Bruce, Jr. a resident of New York, and a very ingenious man. Mr. Thomas Mackellar says: "The metal is kept fluid by a little furnace underneath the machine, and is projected into the mould by a pump, the spout of which is in front of the metal pot. The mould is movable, and at every revolution of the crank in the hand of the workman it comes up to the spout, receives a charge of metal, and flies back with a fully formed type in its bosom; the upper half of the mould lifts, and out jumps a type as lively as a tadpole. You don't see how the letter is formed on the end of the type? True, we had forgotten: well this spring in front holds in loving proximity to the mould, a copper matrix. The letter A, for instance, stamped in the matrix sits directly opposite the aperture, in which the mould meets the mouth of the pump; and when a due portion of the A's is cast, another matrix with B stamped in it takes its place, and so on throughout the whole alphabet." These machines, as I said before, are very rapid in their operation. It makes small, thin type, such as nonpareil, at the rate of about 175 a minute, but 100 per minute is about the average amount of ordinary printing type. But the types are not finished yet; for as soon almost as they are cast they are passed over to some boys, who

break off the jets or waste ends on the bottom of the type, which are then passed over to another squad of boys, who, with leather protected fingers, rub off the rough edges on large grindstones, propelled by steam. After they have been rubbed smooth they are given into the possession of some more boys; who, sitting at long tables, set up the type in long lines; after which they pass into the hands of the dresser, "who deftly slips them into a long stick, shakes them down on their face, screws them up, fastens them into a planing board, and with one or two pushes of a planing tool, accurately grooves the bottom of the type, entirely removing the burr left in the end when the jet is broken off, as well as giving each type a small pair of legs to stand on, until worn out and returned to the melting kettle." As soon as they are grooved, the dresser with the aid of a powerful magnifying glass, narrowly inspects the face of the type, and if an imperfect letter is found it is immediately thrown out. The immaculate types are then set up in convenient pages ready for the purchaser.

Type metal is composed of lead and antimony, copper and tin, which go to make up a metal that is hard, yet not brittle, ductile, yet tough, flowing freely, yet hardening quickly, all of which conditions must be met before perfect type metal can be manufactured.

(To be Continued.)

THE VILLAGE MAYOR.

From Chambers' Miscellany.

(Continued.)

"MEANWHILE the young men rapidly improved. I read aloud to them, and related stories; and an hour spent in this way was the reward for all who had been diligent. It is incredible with what curiosity they all pressed around me when, on a Sunday afternoon, I appointed them to meet me at my house, in the wood, or in the meadows: all quitted their games; and even those who had long ago left school, repaired thither. I gave them a moral enveloped in a story; and while they thought they were simply amusing themselves, I undermined their prejudices, awakened their moral feelings, and increased their knowledge of the world.

"The singing lessons did not cause less enjoyment. There were many of my pupils who had good voices. The singing-master in the next town assisted me, and they speedily improved. But I could do nothing with regard to the singing at church, for all the elders of the congregation delighted in singing as loud as possible. I begged the cure to tell his flock that it would be much more agreeable if they did not roar at church.

"What does that mean?" said he. "I allow every one to cry to God as loud as he likes: lukewarm singing makes lukewarm religion."

"He told the peasants and their wives of my *unchristian* request, and they sang louder than ever. I now felt that I must be more circumspect, for I saw plainly that I was not liked; and that the washing, sewing, knitting, and singing were looked upon as pernicious innovations; and that the cure and mayor fostered the dislike of the people—the former because I was not sufficiently submissive to his will; and the latter because I never spent a groshen at his inn, and because I amused the young men on a Sunday, instead of letting them drink at his alehouse. Perhaps I should have been even more disliked, had not the youths, maidens, and children shewn great affection for me; these hindered many from injuring me,

and from them I received warning when anything was designed against me.

"A rumor was now spread by the women of Hard, which everywhere found credence, and which caused me to be feared by all. They said that I was a sorcerer, or something of that kind. When a cow gave blue milk, or when anything was stolen or lost, people came to me, and begged me to tell them, by means of the cards, who or what had caused these events. They attributed the good condition of my three acres to supernatural means, though they saw me weeding and digging the land. I saw that the old people were not to be disabused of this idea: my only hope rested in the children, who had begun to value the trouble I had taken with them. About five years after I came to Hard, the cure, who had always opposed me in everything, came to me one morning, and after flattering me, offered me his cock in marriage. I refused, perhaps too indignantly; and he, in revenge, wrote to the president, accusing me of practices of the worst kind. I defended myself, and with such success, that the cure's conduct was inquired into, and he was found guilty of the very crimes he had imputed to me. He was dismissed, and another cure, of the name of Bode, took his place. He was quite a different man to his predecessor: pious, gentle, and charitable. He supported me in all my efforts, and tried to improve his flock; but his sermons were not liked. The people said he was not of the true religion; for he did not preach incomprehensibilities, as the cure's flock had done. They praised the latter, lamented his loss, and said that there would never be such another man in Hard.

"Just at this time a certain Baron Zebra arrived at Hard. He had just come into possession of a large and beautiful wood, consisting of beech, oak, and birch trees, which lay in the parish of Hard, and which he wished to sell, because he lived at a great distance. The government refused to buy it, because no wood was required in that neighborhood, and there was no navigable river near by which timber could be conveyed to a distance. The baron offered it to the people of Hard, as the wood lay very conveniently for them; but they were very poor, and had wood enough; besides, if by any chance their stock failed, they made no scruple of stealing it from the baron. They therefore refused to buy it, unless he would lower the price from nine to five thousand gulden.

"The baron wished for advice on the subject; and the cure recommended him to speak to me, as I understood the affairs of the village better than any one else. He came to me; and it suddenly occurred to me to buy it myself. My plan was ready directly. The baron said he would take six thousand gulden for it, if I could procure purchasers. I explained to him that I wished to buy the wood upon speculation, and that I would pay him half the sum down, if he would allow the other half to remain, for which I would pay interest. He looked round my school-room, and then stared at me with surprise; he, however, agreed to my proposition, and the terms of purchase were legally drawn up. I took the eight thousand gulden from the bank, the interest of which the orphan daughter of my guardian had hitherto received, paid for her education out of my income, and gave the baron the sum agreed upon.

"The people talked loudly enough now. No one doubted my being in possession of unheard-of riches; but the old people laughed at my speculation. I let them laugh. I procured the necessary implements, built a large kiln, had the wood cut down, and every piece converted into ashes.

(To be Continued.)

PRINCIPLE holds these together whom power would alienate.

Questions and Answers

ON THE BIBLE.

FIRST BOOK OF SAMUEL.

LESSON XCIII.

Q.—Where did the Philistines go to after Saul ceased to follow them?

A.—“To their own place.”

Q.—Was Saul successful in fighting against his enemies on every side?

A.—“Whithersoever he turned himself, he vexed them.”

Q.—What was the effect of this success?

A.—“He delivered Israel out of the hands of them that spoiled them.”

Q.—How many sons had Saul?

A.—Three.

Q.—How many daughters?

A.—Two.

Q.—What was the name of the captain of his host?

A.—Abner.

Q.—Who was Abner's father?

A.—Ner, Saul's uncle.

Q.—How long was there sore war with the Philistines?

A.—“All the days of Saul.”

Q.—What was Saul therefore in the habit of doing?

A.—Whenever he saw a strong man, or any valiant man, he took him unto him.

Q.—What did Samuel tell Saul was remembered by the Lord?

A.—“That which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.”

Q.—What did Samuel then say to Saul?

A.—“Now go ye and smite Amalek, and utterly destroy all that they have, and spare them not.”

Q.—What did Saul do?

A.—He gathered the people together and numbered them.

Q.—How many were there?

A.—“Two hundred thousand footmen and ten thousand men of Judah.”

Q.—What was the name of the people living in one of the cities of Amalek?

A.—Kenites.

Q.—What did Saul say to the Kenites when he came to their city?

A.—To leave the Amalekites lest they should be destroyed with them.

Q.—What reason did Saul give for thus warning them?

A.—Because they showed kindness to all the children of Israel when they came up out of Egypt.

Q.—Did Saul utterly destroy the Amalekites and all they had, as he was commanded?

A.—No, he spared Agag the king and the best of the flocks.

Q.—What was the word of the Lord that then came to Samuel?

A.—“It repenteth me that I have set up Saul to be king, for he is turned back from following me, and hath not performed my commandments.”

Q.—What effect did this have on Samuel?

A.—It grieved him and he cried unto the Lord all night.

Q.—What did Saul say to Samuel when he met him the next morning?

A.—“Blessed be thou of the Lord: I have performed the commandment of the Lord.”

Q.—What reply did Samuel make?

A.—“What meaneth then the bleating of the sheep in mine ears, and the lowing of the oxen which I hear?”

Q.—What excuse did Saul make?

A.—That the people had spared the best of the sheep and oxen to sacrifice unto the Lord.

Questions and Answers

ON THE BOOK OF MORMON.

REIGN OF THE JUDGES.

LESSON XCIII.

Q.—What was the result of the capture of the city of Manti by Helaman's troops?

A.—The Lamanites fled from the land and the Nephites came back to their homes.

Q.—How did Moroni feel when he read Helaman's letter containing the account of the warfare in the land of Jershon?

A.—He rejoiced because of the success the people of Ammon and he made the letter public that the people might rejoice also.

Q.—What did he do in order to strengthen Helaman?

A.—He sent word to Pahoran at Zarahemla to send assistance to him, that the Lamanites might not re-take the land.

Q.—While Moroni was making these arrangements what did the Lamanites do?

A.—They attacked the people in the city of Nephihah.

Q.—With what result?

A.—The Lamanites, being far more numerous, compelled the inhabitants to flee.

Q.—How did Moroni feel when he heard of this?

A.—He thought the Lord gave the Lamanites power over the Nephites on account of the wickedness of the latter.

Q.—What did Moroni afterwards do?

A.—He wrote a letter to Pahoran, the governor of Zarahemla, and referred to the slothfulness of the government in the cause of freedom.

Q.—Did Pahoran reply to this letter?

A.—Yes; he assured Moroni of his faithfulness, and also gave an account of a rebellion which had started.

Q.—What was the cause of this rebellion?

A.—Many of the people were dissatisfied and decided on forming an alliance with the Lamanites.

Q.—What did the rebels do with Pahoran?

A.—They compelled him to flee into the land of Gideon.

Q.—What did Pahoran desire of Moroni?

A.—He desired him to march with a body of men to assist in putting down the rebellion.

Q.—Did Moroni comply with this request?

A.—Yes; and he raised his standard wherever he went, and thus obtained a large army.

Q.—Whom did he leave in command during his absence?

A.—Lehi and Teancum.

Q.—Who had been appointed king of the rebels?

A.—A man named Pachus.

Q.—As soon as Moroni arrived what did he and Pahoran do?

A.—They marched to the land of Zarahemla.

Q.—Whom did they meet?

A.—The troops of Pachus.

Q.—What then ensued?

A.—A battle, in which the rebels were defeated, Pachus being slain.

Q.—What was done with the prisoners?

A.—They were tried and executed.

Q.—Having re-established Pahoran, what did Moroni next do?

A.—He sent an army of six thousand men and also provisions to assist Helaman in maintaining that part of the land.

Q.—When was this?

A.—In the beginning of the thirty-first year of the reign of the judges.

A.—After sending supplies to Lehi and Teancum, where did Moroni and Pahoran go?

Q.—They led their armies against the Lamanites who were in Nephihah.

INVITATION TO NATURE.

1st time *p*, 2nd time *f*.

Arranged for the JUVENILE INSTRUCTOR by E. Beesley.

1. Come! roam the woods with me! Blithe, gay and happy be, Read Nature true and free, A -

2. Hark! hear the music rare, Birds sing in upper air! Throw off your weight of care, And

rise! sing with tuneful glee! See how the lit-tle streamlet plays, Leaping now from

all in the chorus share. Come! let us raise our voices high, Swelling songs of

stone to stone; Mark, how the Sun's en-livening rays Brighten Autumn's plaintive tone.

gratitude; Glory to Him that doth supply Kindly all things rich and good.

TENOR SOLO.

O'er lofty moun-tain; By pearly foun-tain; There, where the laughing rill

O'er lofty moun-tain; By pearly foun-tain; Still may we evermore

La la la la la la la la la la la la la la la la la la la la

Biddeth man to drink at will, to drink at will, Where-ever we may wander, We'll ne-ver cease to

Gather a sweet, en-du-ring store, en-du-ring store.

la la la la la la la la la la la la la la la la la la la la



SUNDAY LESSONS. FOR LITTLE LEARNERS.

ON THE HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON XX.

- Q.—Did the Lord then consent for Martin Harris to take them?
A.—No.
Q.—When did the Lord say he could have them?
A.—Not until Joseph had asked him the third time.
Q.—In what way did Joseph enquire of the Lord?
A.—Through the Urim and Thummim.
Q.—On what conditions was he to have them?
A.—That he should show them only to five persons.
Q.—Who were they?
A.—His wife, his parents, his brother and his wife's sister.
Q.—Did Martin Harris bind himself to these conditions?
A.—Yes, in a most solemn promise.
Q.—Did he keep his promise?
A.—No, he broke it and lost the writings.
Q.—While Martin Harris was gone where did Joseph go?
A.—He went to visit his father's family at Manchester.
Q.—How did the Lord feel about Martin Harris having the writings?
A.—He was displeased.
Q.—Who with?
A.—Joseph Smith.
Q.—What for?
A.—For teasing the Lord so much about them.
Q.—What else did the Lord do?
A.—He rebuked Joseph for disobedience.

ENIGMA.

BY GAMMA.

I am a word of letters 7, and we,
As words, may be divided into 3.
My 1, 2 is a pronoun masculine!
My 1, 2, 3 a pronoun feminine!
My 1, 2, 3, 4 means a man of fame;
But every boy should merit such a name.
My whole each lady reader ought to bel
And every girl should be one in degree.

We have received from Ellen Catharine Madsen, Ephraim, the following answer to the Enigma published in No. 19:

CARES is a noun of plural number,
A toe to peace and quiet slumber;
Now, any other name you take,
By adding "s" you plural make;
But if to this you add an "s"
'Tis CARES no longer, but CARESS.
Plural is plural now no more,
And sweet what bitter was before,

Original Poetry

THE LIAR.

BY HUGH KNOUGH

See that boy with eye cast down,
On his forehead a dark frown;
Cannot in your face straight look;
Fumbling with his dog-eared book!
Shunned by playmates as they pass:
Stands the bottom of his class;
No kind word to him addressed.
Why is he not with the rest?
Shall I tell the reason why?
That's the boy who told a lie!

No one can believe him now,
Though he makes most solemn vow.
Always doubted none him trust.
Do you think that this is just?
Yes! For God distinctly states
That a liar He most hates.
Children then ne'er you begin,—
E'en to quibble is a sin—
Sneak the truth what e'er befall.
Though you lose your all in all.
If perhaps you may be blamed,
Know that truth cannot be shamed.

PRESIDENT PORTER, of Yale College, recently gave the following laconic and excellent advice to the students in the course of an extended address. "Don't drink. Don't smoke! Don't swear. Don't deceive. Don't read novels. Don't marry until you can support a wife. Be earnest. Be self-reliant. Be generous. Be civil. Read the papers. Advertise your business. Make money, and do good with it. Love God and your fellow-men."

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